1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

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THE CODEX FLORENTINO

expressed in our nursery rhyme: "Rich man, poor man . . ." various other activities, caught with a fresh and humorous eye. Although some of the background details indicate that Spanish influence was already strongly felt a generation after the Conquest, the general details disclose a strong persistence of the Aztec way of life.

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Chief

Lawyer

Merchant

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Doctor

Women

[759]

Sailor, bowyer

[500 501]

Ant Bite.

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And thereupon, when were slain [the captives and the likenesses of the rain gods], then the priests came down. They brought down all the offerings—the rubber-spattered sacrificial banners, and the *maguey* fiber capes painted with designs, also called cloud-face capes, and the green stones, the quetzal feathers, and the incense pieces in the form of men. And they brought down the cloud vessel, now filled with hearts.

Then they took these directly to the water's edge, to a place called Tetamaçolco.

And when they had arrived there, then they loaded a canoe; they filled it with all the offerings. And all the priests embarked. Then [the canoe] was driven by poles. It was filled by those who poled, who clung [to the poles]. They poled speedily. All the poles were blue, painted and colored blue, and covered with liquid rubber, with an adornment of rubber painted on.

And when they had reached mid-water, at a place called Pantitlan, there they then brought in the canoe. And when they brought it in, thereupon shell trumpets were sounded. The fire priest arose by the prow of the canoe, and then they gave him the cloud vessel, which was now filled with hearts. Thereupon he cast it in the midst of the water, before the stakes [which were in the water]. It fell striking the water with a splash.

And then the water foamed, boiled, and cast up bubbles, which burst. Foam was formed on the water.

Thereupon were hung out, tied upon the stakes, upon the poles, the sacrificial banners. And they bound on green stones. And some [of the green stones] they cast, scattered, and strewed upon the face of the water.[20]

And when this was done, then they went forth. And when they had gone, when they had left, when they were near the opening in the [row of] stakes [which were set in the water], then [the fire priest] took up the incense burner and upon it arranged four sacrificial banners. Thereupon he offered and dedicated [the incense burner with papers], and cast it down, throwing, hurling it [into the water].

And when he had cast it [into the water], then they turned the canoe about. Then they circled back, and used their poles. Some took the prow; some steered.

And when they had reached Tetamaçolco, whence

20. See Plate 22. Refer also to Anderson and Dibble, *op. cit.*, Plate 33.

Auh in ie iuhquj yn onmjcoac, njmã ie ic ontemoa in tlamacazque: quioalitemouja yn ixquich nextlaoalli, in teteujtl: yoan ichtilocuch tlacujlolli, yoan itoca aiavixo: yoan in chalchiujtl, yoan quetzalli, yoan copalli, tlatlacatlachiã: yoan quioalitemouja in mixcoujtl, vncã tetentzõh yn iolloxli:

njman qujtlamelaoaltia atenco, itocaiocã tetamaçoleo.

Auh yn oacito njman ie ic conacalaquja, conacaltema yn ixqujch nextlaoalli: yoan onmacaltema yn ixqujchtì tlamacazque, njman ie ic tlanclolo, ontetemj onpipilcatoque in tlancloa, tequjtlancloa, in aujctli muchi texoso, tlatexoujlli, tlatexoaltilli, yoan tlaulxauhtli, tlaulxaoalli, vlxuhquj.

Auh yn oacito anepantla, itocaiocan pantitlan, njman ic concalaquja yn acalli: auh yn oquicalaquj-que, njman ie ic tlapitzalo: in tlenamacac acaliacac onmoquetza, njman conmaca in mixcomjtl, yn vncan tentiuh iollotli: njman ie ic contlaça anepantla, ynixpã cuenmantli, iuhquin ontlachaquanitiuetzi, ontlatzoponitiuetzi:

auh njman poçoni yn stl, momoloca, quaqualaca, xixittomj, xixitemomoloca, apopoçoquilloti motlatlalia:

njman ie ic mopipiloa, moolpia in teteujtl, in quauhtitech yn itech cuenmantli: yoan in chalchiujtl qujilpia, yoan cequj atlan contepeoaia, conchaiaoa, concenmana.

Auh in ie iuhquj, njman ie ic oalqujxoa: auh yn oquixoaloco, yn oalqujxcoac, yn vncan qujiaoatenpan, yn iqujiaoaioc cuenmantli: njman ic concuj in tlemaitl, vncan conmamana nauhteti teteujd: njman ie ic conjiaoa, yn oconjtauh, mec conmaiauj, ica onmajauj, contlaça, ica ontlamotla:

auh yn oconttaz mec qujmalacachoa yn acalli: mec oalnecuepalo, tlanclolo cequj tlaiacatitiuj, cequj tlacuexcochtitiuj.

Auh yn oacico tetamaçolco, yn vncan neacalaqujlo,

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The Wind

That which was known as [the wind] was addressed as Quetzalcoatl. From four directions it came, from four directions it traveled. The first place whence it came was the place from which the sun arose, which they named Tlalocan. This wind which came from there they gave the name of the Tlaloc wind. Little did it frighten men; lightly did it blow. With it, one could go in a canoe; with it one could land; with it one could cross the water.

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The second place whence it came [the north] was called Mictlampa; and this was named the wind from the land of the dead. This was much feared, and caused much terror. Violently did it blow, when it set in, and the canoes could not contend with it. They could not travel forward. They could not venture forth; they could not pass across; they could not get under way in the water. Rather, all the boatmen came out and left [their craft] because of fear—those who gained their livelihood on the water, the fishermen who used nets, or who speared [the fish]. When they saw that it was Mictlampa checatl which arose, then they feared evil and were troubled. They hurried, hastened, and greatly quickened their pace, plying the pole—plying it rapidly. They strained their arms, that they might come out and beach [the canoe] on the shore, on the edge of the water, near the water line. And so they said: "Often it drowneth men and sinketh canoes."

The third place whence it came [the west] was known as Cuatlampa; it was named Cuatecayotl and Cuatlampa checatl. Also it was called One Wind, or Maçatia; for it came from Maçatlacan. And this one did not blow fiercely. Nevertheless, it was very cold. Men suffered much from [its] cold; they became livid and stiff from cold. It made them shiver; it was deadly. It made men tremble, shake, and quake; it exhausted them; it gave them stomach pains, or pains in the lungs, or the head. And yet, with it they could go ashore from the water. It did not frighten men nor terrify them.

And the fourth place whence came the wind [the south] was there from Uitztlampa. It was named Uitztlampa checatl. And this one was much feared and held in dread. All feared harm. It made men speechless with terror; it made them silent with fear. Because it blew swiftly, it frightened them greatly. They said: "When it ariseth, it uprooteth and breaketh trees: and it teareth walls to pieces—old walls

Ehecatl

Motenehoaia: ic quinotzaia quetzalcoatl. Nauhcampa oallauh, nauhcampa oalitztiuh. Inic ceccan oallauh: vmpa in iquiçaiampa, tonatiuh, quitocia tlalocã: inin ehecatl, vmpa oallauh, quitocaiotiaia, tlalocaiotl: amo cẽca temauhti, amo cenca totoca, uel ipan acaltica viloa, yel ipan quixoa, in atlan: vel ipã panoa.

Inic occẽ oallauh, motenehoa mictlampa: auh inin motocaiotia mictlampa ehecatl. In hin uel imacaxo, uellãmauhtia: cenca totoca, in iconc moquetza, amo vel quisnamiqui in acalli: amo vellauilteco, amo uel tlastlapalolo, avel istlapal viloa, auel tlanecuilolo in atlan: çan mauhcaquixoa, mauhcaquiça in tlapanauique, in atlãca, in tlãtlamãque, in tlamjnque. In oquittaque, ca mictlampa ehecatl in omoquetz: ic cenca motenmati, motequipachoa, uel motequimati, ompilcatoque, ompipilcatoque, in tlaneloa, in tequitlaneloa: vel momaquauhtilia, inic uel onquiça, onmacana atenco, atexipalco, achichiiacpa: iuh quitoa, ca miecpa, teatlanmictia, quipolactia in acalli.

Inic ecaq oallauh: motenehoa cioatlãpa, motocaiotia, ciotecaiotl, cioatlampa ehecatl: ẽ quitocaiotia ce ehecatl, anoço maçaoa ipampa vmpan oalitztiuh maçaoacan. Auh in hin, amo no cenca totoca: ieoc cenca itztic, uel tececmjti, tepinecoalti, tepinuch, tetztiliiiqui, tetetzilquini, tetlatzilquiti, teuiuiioquihi, tecuecuechquiti, tecuecuechmiquiti: tezillanquauhtili, teiomotlanquauhtili, tetzoqteconcuh. Auh uel, uel ipan quixoa in atlan, amo temauhti, amo temauincuiti.

Auh inic nauhcampa oallauh ehecatl, vmpa uitztlampa: motocaiotia uitztlampa ehecatl. Auh inin, cenca vel imacaxo, mimacaci: netenmachio, aoc tenouitili, aoc tetlatolti: ipãpa cenca totoca, cenca tlamauhtia. Quixoa, in iconc moquetza: vel quitzjocoa, quipoxtequi in qmauid: yoan quixiniqa in tepantli, in tepançolli, in xacalli: quecauoctia in tlatzacuilli, in chimancalli. Auh in vei ał vel colinja, quiepouaoca,

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and straw huts. The wind carrieth off fences and enclosures. And it stirreth up the sea; it maketh them froth and foam. It formeth waves; there is a great din as of waves breaking. There is a great crackling noise." And it tossed and cast canoes into the air. Just so, indeed, did the north wind sink them.

Lightning: the Lightning Flash

They addressed it as, and named it, many things—the mist which went winding [like a serpent], the thunderbolt, the reed staff. When lightning flashed and lit up repeatedly, we were blinded, we lost our sight, our vision was darkened. It startled us; we were terrified. It was unbearable to look at; it was dazzling. Everywhere it flashed repeatedly—again and again—like the light of the dawn breaking over and over. Thus did it come; it came twisting and winding.

quipoçonalitia, cacocuenitia: inhquin tetecuicatimani, cocoiocatimani: auh in acalli caccenauini, cacotlaqui: vel no inhqui, quimimiqui in mictlampa chocaz. 821 823 502

Tlapetlanjlhui, tlapetlanjliatli: much ic quinotzaia, quinocaiotaia, nimhcocolli, tlapetlanjlquauitl, ontopilcoznitl. In iconc tlapetlani, tlitlapetlani: tiquoaco, tiuimiqui, titimauhtia, tiocuiciuetzi: nimamiquiliztli, nimamiquiztli, nouiian tlatlanextimoquetza: inhquin tleuizcalli moquequetza: inic oallauh oalcocoloaltoiuh, cuecuelioaltoiuz. 821

[p. 16 is blank]

Sixth Chapter. Here is told how the messengers of Moctezuma returned here to Mexico and came to relate to Moctezuma that which they had seen.

Ihic chiquacen capitulo: vncā mjtoa, in quenjn ixtlamatca Motecuçoma, oalmocuepque in njcan mexico qujlhujco in motecuçoma in qujtaque.

Therefore [Cortés] dismissed them, and let them descend to their boats. And when they had climbed down into the boats, they rowed with great force. Mightily did they ply their oars. Some paddled with their hands.

Nimman ie ic quhcauh, qujnoalhuicaque in jn acalco: auh in ovalcemoque acalco, njman ie ic tequjpanolco, oninenanj in tlanelloa, cequjntin matlatcolco.

Flailing with all their force, they came saying to one another: "O warriors, [use] all your strength! Row with haste, lest something here overtake us—lest something here befall us!"

centlaquanh oalmotlalloa, qujnolhujtivitac, tiacauanc inquich amotlapal, xinequjtlancicocan, ma itla njcan tuxti ma itla njcan topan mochiuh

Speedily they hastened to reach by water the place called Xicalanco; there they no more than quickly caught their breath, that once again they might with energy hasten on. Then they came to reach Tecpan tlapcac, whereupon they also hastened and hurried on, and soon came to reach Cuetlaxtlan. [From there] they likewise departed in haste, [having] in this place taken some rest.

iciuhca acitivetzico in ati itic in jtocaiocan xicalanco, çan tequjtl vncan oalihiocujtiqujqui, ic ie no ceppa centlaquanh oaltonoca: njman acico in tecpan tlaiocac, njman ie no ic oalmocaltia, oalmotlaloa, acitivetzico in cuetlaxtlan, çan no oalqujztiquizque, vncan ihiocujque.

And [those] of Cuetlaxtlan said to them: "Rest yet but a brief day; catch your breath!"

Auh in cuetlaxtecatl quinjlhuj nā oc cemjlhujtinetli ximocevicā nā oc nimjhio xiccūjcan.

But they replied to them: "Nay, we may only go on swiftly. We must give the news to the lord, the ruler Moctezuma. We must tell him what we have seen, which is terrifying—the like of which hath never been seen. Had you, perchance, already, ere now, heard of it?"

Auh qujlhujque, ca amo ca çan ticiuhtivi tictomonechiliaque in tlacatl tlatoanj Motecuçoma, tictolhuiliaque in tlein otiquiztaque, in cenca temamauhti, in ac ixhuqui omotac, cujx ie cuel ie tlachto, tocencaquja:

Then they speedily departed from there and soon came to reach Mexico. It was deep night when they went reaching [the city]; they came in here quite by night.

njman iciuhca oalpeuhque, acitivetzico in mexico, çan iooltica in acico, çan oalhuicalaque.

And when this was happening, [Moctezuma] could enjoy no sleep, no good. Never could one speak to him. That which he did [was] only as if it were in vain. Oftimes he sighed; he was upset, downcast. He felt delight in no savory morsel, joy, or pleasure.

Auh in jquac in nequjzachia, nequjzaquaL qujmatia, aoc ie qujlhuiuia in çaço tlein quichioaia, ça ixhuquja nenelmatia, ixhuquja achica cicicivi, nocicuilquetza, mocuilcopoa, aoc tle velic, aoc tle tepac, aoc tle tenvialti ipan quiçaztia,

Wherefore he said: "What will now become of me? Who, forsooth, standeth [in command]? Alas, I still now, I. In great torment is my heart, as if run through with chili water, so that it burneth and

ipampa in quijnaio, tlein ie topan mochiuaz, ac nel iczc, ha ieppa nehoatl, vel panoujpoj in noiollo, ixhuquiuia chilanequjlo, vel tatauia chichinaca cempa nel tatacac.

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—After Paso y Troncoso

86. Burning of Moctezuma's body (Chapter 23). 87. Itzquauhtzin's body is carried away (Chapter 23). 88. Burning of Itzquauhtzin's body (Chapter 23). 89. Spaniards set forth from their quarters in Tenochtitlan (Chapter 24). 90. Spaniards are detected leaving (Chapter 24). 91-93. Flight from Tenochtitlan (Chapter 24). 94. People of Tenochtitlan conduct the Spaniards (Chapter 25).

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— After Páro y Tramoya

119. Spaniards attack Çoquipan (Chapter 30). 120. Spaniards crumble the wall at Xolloco (Chapter 30). 121. Fighting at Xolloco (Chapter 30). 122. Spaniards pierce the wall at Uitzillan (Chapter 31). 123. Allies of the Spaniards fill the canals (Chapter 31). 124. Spanish horsemen ride in at Uitzillan (Chapter 31). 125. Spanish horseman spears a Tlatilulcan (Chapter 31). 126. Mexican warriors unhorse and kill the Spaniard (Chapter 31). 127. Sisters omen lead from warbeats (Chapter 31).

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—*After Paso y Troncoso*

138, 139. Spaniards are fought off and withdraw (Chapter 32). 140. Natives of Xochimilco, Itzapalapan, and Coyoacan arrive to work treachery upon the Mexicans (Chapter 33). 141. Quauhtemoc (and a companion (Chapter 33). 142-145. The treachery of those of Xochimilco, Itzapalapan, and Coyoacan is prevented (Chapter 33).

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